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ABSTRACT

This monograph reports on an empirical survey of 394 secondary school students investigating their desire to seek the meaning of their own lives. The theoretical framework upon which the study was based is that of Viktor E. Frankl's hypotheses that a human being wants to seek the meaning in his own life. The questionnaire consisted of tests measuring pupils' concepts of their own life's purposes, significance, and meaningfulness. Questions dealt with values and attitudes toward existential questions. Pupils could also evaluate significance of school subjects in the the search for their own life's meaning. Initial results gave clear indication that students reflect quite a lot on the meaning of life, and most think that topics and questions dealing with existential questions should be addressed at school. Responses to open-ended questions on what they expected from school revealed that students asked for warmer and closer human relationships, more communication, more taking into account of individuality, more opportunity for choices, more support and encouragement, and more knowledge that has meaning for their personal life. The questionnaire is appended. (JD)

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RESEARCH BULLETIN 65

Hannele Niemi

THE MEANING OF LIFE AMONG SECONDARY SCHOOL PUPILS

A theoretical framework and some initial results

SP 028 632

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A theoretical framework and some initial results

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Summary

The aim of the study was to investigate secondary school pupils' concept about the meaning of life. The theoretical framework is Viktor E. Frankl's logotherapeutic theory. In this theory the very central hypotheses is that a human being wants to seek the meaning in his own life. This research attemps to reveal whether secondary school pupils will find meaning in their own life and what makes their life meaningful.

The study is an empirical survey (N=394) and measurements have been made in two comprehensive schools and in one upper secondary school in the town of Järvenpää. Pupils are from three class levels and are about 13, 15 and 17 years old. The questionnaire consisted of many tests measuring pupils concepts of their own life's purpose, significance and meaningfulness. There were also questions dealing with their values and attitudes towards existential questions. Pupils could also evaluate the significance of school subjects in the search for their own life's meaning. Some questions in the questionnaire were open-ended and pupils could write freely what expectations they have of school, home and freetime, helping them to find purpose and meaning in their life.

The measurements in Järvenpää were tentative and the first phase of a larger project. The purpose is to extend the

research to different regions of Finland. The initial results give clear support to Frankl's hypotheses. Pupils reflect quite a lot on the meaning of life and most of them (75%) think that topics and questions dealing with the purpose and meaning of life should be treated at school and 61 % of the pupils had the opinion that these existential questions are not treated enough at school. The significance of most school subjects were evaluated to be very slight in the search for the purpose and meaning of pupils' own lives.

The answers of pupils to the open-ended question of what they expected from school revealed the following aspects: Pupils asked for warmer and closer human relationships, more communication, more taking into account of individuality, more opportunity for choices, more support and encouragement and more knowledge which has meaning for their personal life.

Keywords: meaning of life, purpose of life, meaningfulness, logotherapy, secondary school

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The present study is the first phase of H. Niemi's research project dealing with pupils' concepts of the purpose and meaning of life. This report introduces the theoretical reference frame and only some initial results from the first measurements.

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Järvenpää, January 1987

Hannele Niemi

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1. THE SCHOOL AND THE MEANING OF LIFE

1.1. The behavioristic approach

1.1.1. General features of behaviorism

Behavioral educational psychology has been the predominant educational psychology during the last decades in the U.S. and also in many other western countries. During the 1920's and 1930's teachers' colleges moved away from the promotion of Herbartianism as such. But this does not mean that Herbartian ideas were completely abandoned in schools. They were then, as today, accepted and practiced by many teachers. However new forms of associationism became very popular in the beginning of the twentieth century. This was a nonmentalistic, physiological associationism. Its chief exponents during the first century were John B. Watson (1878-1958) and Edward L. Thorndike. Watson's psychology was known as behaviorism. Thorndike's was called connectionism, but it too, in the broadest sense of the term was "behavioristic" (Bigge 1982, 50).

When analyzing modern learning theories Bigge points out that although Thorndike and Watson no longer are advocated in their original forms, many contemporary psychologist have orientations sufficiently similiar to be termed neobehaviorists. Some leading contemporary neobehaviorists are Albert Bandura, Robert M. Cagne, Robert Glasser, Donald O. Hebb, Neal E. Miller, O. Hobart Mowrer, Burrhus F. Skinner, and J.M. Stephens. In the broadest sense the term behaviorism encompasses all S-R conditioning theories; these include S-R bond or connectionism, behaviorism, and neobehaviorism (Bigge 1982, 50-51).

Although behaviorism includes many branches, there are some common propositions about human nature. In the backgroud is naturalism and positivistic philosophy. The main postulates are:

Causalism

It is supposed that the social world is governed by the same constraints as events in the natural world. The aim of empiric research is to collect and refine data, discover correlations and formulate testable empirical generalizations, hypotheses and models (Bernstein 1976, 43). Positivists believe that the human condition is just like that of the natural, physical world, and as such, the behavior of humans can be isolated one from another and, out-of-context, studied objectively without the distraction of feeling, value, meaning or other subjectivities. Human behavior is predictable and causal.

Atomism

Reality is supposed to be divided into separate facts. These can be observed and we can get information about them. Also, human behavior can be divided into several behavioral components without doing injustice to the nature of events and reality.

Measurability and mathematical concepts

Phenomena of human behavior are measurable with some units. The ideal is that concepts are exact as in natural sciences. The concepts concerning behavior should be operationalized for measuring.

Methodological monism

It is supposed that only one scientific method and approach is valid in all sciences. This is the hypothetical-deductive system of inquiry, and its purpose is to reveal general laws which could explain and predict natural and human events (Culbertson 1981, 2).

1.1.2. Behaviorism and the school

The behavioristic approach has had a great influence on schools and on teacher education during the last decades. Because learning is explained by a stimulus-response paradigm it has effects on the tasks of teachers. The most important duty of the teacher is to select correct stimuli for a learning process. The teacher is primarily the organizer and controller of the conditions. It is supposed that there are connections between teacher's actions and pupil's learning. The educational research work has concentrated on revealing what those relations are.

Behaviorism and empiricism have been linked with each other. There are a lot of empirical investigations dealing with learning and how pupils could achieve good results at school. Teaching and learning can be analogized to the input-output process. The aim of many research studies has been to find out how to organize effective inputs to get good products. Most empirical research studies concerning the teaching -learning relationship have stressed the meaning of external arrangements. The main research areas have been:

The meaning of external stimulus

A very important question in developing teaching has been how to stimulate pupils to learn. What are the methods to get them activated and motivated? The teachers' task is to choose interesting materials and the right level for the pupils. Also, during the lessons it is excellent if teachers could activate pupils, structuring communication in such a way that it gets the pupils to participate. Many interaction analyses have pointed to the significance of the teachers' indirect steering to keep pupils active.

The meaning of teaching methods

Behaviorism has created educational optimism at least during the sixties. The mastery learning strategies (e.g. Carroll) claimed that everybody could learn everything if only we could find relevant methods, and if we have enough time. Also ATI research (Aptitude - Treatment - Interaction) has pointed out how important it is to differentiate teaching methods according to the learner's qualities and level (Cronbach and Snow 1977). It is very essential to use varied evaluation methods to find the suitable level for pupils and the right methods. Computer-based teaching is also very important. It is an effective way to organize individual learning and to keep pupils active and help them to advance individually.

Reinforcement

In the behavioristic learning concept the reinforcement claims a very essential position. For teachers the following recommendations can be pointed out (Roberts 1975, 137):

- Choose an appropriate reinforcement. If it doesn't work, you have to choose another.
- The reinforcement should come after the behavior.
- The reinforcement should come as soon after the behavior as possible. Teachers who don't return students' papers at all or who delay a long time are committing professional misconduct.
- Many small rewards work better than a few big ones, especially for shaping.

The importance of reinforcement is based on the view of a human being's nature. Man is basically hedonistic. He is seeking pleasure and escaping from displeasure. The outside reinforcer can rely on these principles and regulate the pupil's behavior according to basic human nature.

Behavioral objectives, effectiveness and evaluation

Because input is strategic in learning, objectives should also be determined and expressed in a very exact and informative way. Pupils need them to know what is expected of them. They should be directive guidelines for the learner. Teachers also need them for evaluating how they are achieved. Teachers need objectives for diagnosing pupils and for estimating results. It is supposed that there are causal connections between knowing aims and striving for them.

1.1.3. Critique of behaviorism

Behaviorism and empiricism have produced a lot of educational research. However there are severe critics against the behavioristic approach and dissenting opinions of the relevance of it for developing the school and for teaching. Especially humanistic psychology and existentialistic psychiatry as well as the new cognitive psychology have strongly criticized behaviorism. Even though these movements have many differences between their approaches, there are some common features in their criticism. At least the following aspects have been pointed out when dealing with the school and education:

Human behavior can't be atomized. We cannot get definite explanations for human behavior by applying the methods of natural sciences. There are always influencing factors which are breaking many direct causal relationships. These factors are e.g. one's values, intentions and orientations. It is very difficult to reveal these in empiric investigations and to get remarkable correlations. However these emotional, attitudinal and value-related aspects can be very influental on the individual level and also vary very much between individuals as well as intraindividually. The main postulate is that human behavior has to be seen as

connected with the whole, where a person is living and what is happening both inside and outside of him. (Buchman 1984.)

Education is always connected with values. It is impossible to develop a school by only giving some separate results of empiric research. Results always need some interpretation. Very often, in positivistic tradition a researcher may refrain from giving any interpretation and recommendations, because research should be value-free. Critics of behaviorism also say that even if some interpretations and recommendations from results are given, they cannot be applied directly to other situations because every situation is unique and related to many values. Education is always bound to values and empiric results can give some cues and impulse for improving the school and teaching; but developing is definitely bound to a philosophical view of the human being and ethical ideals. The behavioristic approach cannot give a sufficient basis for the school.

At the school both teachers and pupils are subjects not only objects to which some external stimuli are directed. This claim is in opposition to the behavioristic view, in which external conditions, arrangements and impulses have a very strong status. If the learning process of pupils is only dependent on external factors, the teachers' task is superhuman. Also it leaves great questions open as to how pupils could manage later on in their lives if they haven't learned independently. We will meet the same problem in teacher education. If student teachers are educated with a very behavioristic paradigm, how can we guarantee their autonomous and continnous developing process later on in their professions. There are many critics who claim that learning, in first the place, is an inner and active process in which the whole person is keen. The essential process in learning is happening inside the learner. It is not only dependent on external factors but also on internal dimensions. The main task of an educator is to help

learners to find their own capacities and an effective way to learn. That also concerns the student teachers in their schooling.

1.2. The humanistic approach

1.2.1. General features of the humanistic approach

The humanistic approach has been a reaction to positivistic science, which paralleled human behavior to animals. The humanistic view of man differentiates greatly between man and animal. Humanists give an absolute value to a human being, and he is considered above all creatures. Humanistic psychology has had a very strong phenomenological orientation. The major focus of concern is on the experience of each individual.

Humanists don't form any homogeneous group. There are many different branches such as the American humanist psychology, classical humanism, socialist humanism, critical humanism and Christian humanism (Graumann 1981, 3-7; Roberts 1975, 289). Humanism can also have varying appearences in different academic areas like personality psychology, learning psychology, psychiatry and education. Due to the nature of the academic discipline, the emphasis can vary, however, they have some common points. At least some of the following principles are heavily stressed.

James Bugental (1965) has presented five basic postulates for the humanistic approach (Hamacheck 1975, 28-29):

1. Man, as man supercedes the sum of his parts.
   This has been seen as a reaction to behavioristic atomization. It is impossible to understand human behavior only summing up some part-function of his behavior. (Hamacheck 1975, 28-29.)

2.Man has his being in a human context.

The unique nature of man is expressed through his relationship to his fellows and in this sense humanistic psychology is always concerned with man's "interpersonal potential". (Hamachek 1975, 29.)

3.Man is aware.

Man is not only an objective of external impulses. Man has metacognition about his existence. He does not move from one experience to the next as if they were discrete and independent episodes unrelated to each other. How a man behaves in the present is related to what happened in his past and connected to his hopes for the future. (Hamachek 1975, 29.)

4.Man has choice.

Man is a subject in his life. His life is not regulated deterministically by outside conditions. He can participate in his life and his experiences. He can influence his experiences. (Hamachek 1975, 29.)

5.Man is intentional.

Through his choices of this or that, of going here or there, man demonstrates his intent. He "intends" through having purpose, through valuing, and through seeking meaning. This intentionality distinguishes himself from other species. (Hamachek 1975,29; Frankl 1965; Frankl 1967.)

1.2.2. Humanistic personality psychology and existentialistic psychiatry

Humanistic psychology is a peculiar North American phenomenon. As an academic movement, it arose in protest to Anglo-American scientific psychology - opposed to the excesses and limitations of positivistic science. It has also had connections with European philosophy, notably the

existentialist and phenomenological traditions (Royce and Mos 1981, 13).

Some researchers like Royce and Mos (1981, 13) assess that humanistic psychology's initial impact in the late 1940's and early 1950's came by way of the personality theorists and practitioners of psychology who rejected the reductionism of both behaviorism and psychoanalytic theory. But the sharpness of critique has been different among humanistic representatives. They all like to see man as a very complex phenomenon and as an active interactor in his life, but there are some methodological and orientation differences between them. It is possible to distinguish some traditions though the limits between them are not very clear and sharp.

a) Humanistic - Phenomenological tradition

Many humanistic psychologists and psychiatrists have felt a great influence from the phenomenological philosophy, particulary Edmund Husserl's phenomenology. Phenomenology should not be confused with existentialism. Husserl was concerned mainly with epistemology, while the existentialists are concerned with ontology - the meaning and nature of being (Weckowicz 1981, 54). Germany has many psychiatrists who have used the phenomenological methodology in its original Husserlian form in an attempt to understand various psychopathological conditions by analyzing the immediate states of consciousness (Husserl 1900; Spielberger 1972; Weckowicz 1981, 54-55).

b) Humanistic - Existential tradition

Existentialism is a philosophy concerning the ontological questions of human nature, man's freedom and responsibilities. The famous existentialist philosophers have been Sören Kierkegaard, Friedrich Nietzsche, Martin Heidegger,

Maurice Merleau-Ponty and Jean-Paul Sartre and Paul Tillich. They have stimulated psychologists and psychiatrists both in the European countries and in America. Existential psychology and psychiatry deal with the existential themes - the meaning of life, the meaning of death, existential anxiety and generally the problems of being.

The existential approach is either antagonistic or indifferent to the scientific approach. Existentialism deals with a different dimension of the human condition than that with which science is concerned. It is concerned not with epistemical and technological enterprises but with the elucidation of existence and the ultimate concerns of man (Weckowicz 1981,65). The existential approach is not rationalistic or antirationalistic, but seeks the underlying grounds in human experience on which both reason and unreason are based (May 1979,151). Rollo May charactrizes the existential approach : "We must not be 'mis-ologists', Socrates cautions us; but the 'logos' must be made flesh" (May 1979, 151). Existential inquiry should go beyond mere rationalism (Tillich 1961).

The existential approach includes many different psychological movements. These are contradictory and many existentialists warn about speaking of any special existential psychiatry, system of therapy or school. Existentialism is an attitude, an approach to human beings, rather than a special school or group (May 1979, 156). This attitude is present also in a psychotherapeutic situation (May et al. 1958; Patterson 1973):

1. A flexibility of technique to take cognizance of the individuality of the client.

2. An encounter between two unique individuals rather than a transference of the client onto analyst.

3. Reality and sincerity in the therapist-patient relationship - the client as "an existential partner".

4. Avoidance of behavior by the therapist that would impede or destroy the experience of the full presence of the other person.

5. The aim of therapy being for the client to experience his existence fully.

6. Confrontation of the client with free choices and commitments.

The psychiatrists and therapists on whose thoughts the existential philosophy has had a great impact are primarily Viktor E. Frankl, Rollo May, Carl Rogers and R.D. Laing.

Viktor E. Frankl's logotherapy concerns the existential frustration, existential vacuum, and frustration of the will to meaning (Frankl 1965; Frankl 1967). The central points of this theory will be presented later on in this report. Rollo May has dealt with the anxiety of modern man and the ultimate problem of the paradox involved in the concepts of freedom and responsibility in man's value system (May 1979; 1981). Carl Rogers has created client-centred therapy and Laing has pointed to how a schizophrenic patient suffers fron ontological insecurity. All these existentialists have their own specific approach. However they all share some aspects of existential philosophy.

c) Aristotelian Self-actualization and Happiness Tradition

Many American humanistic psychologists have stressed the self or self-actualization. References are made by e.g. Abraham Maslow, Gordon Allport, Erich Fromm and Carl

Rogers. What they mean by self and self-actualization are linked most often with Aristotelian interpretation about self-actualization. Human beings are supposedly endowed at birth with entelechy, or potency, to develop the essence of humanness. The development toward this goal is teleologically determined; the essence is already potentially present in entelechy and precedes or determines existence.

Existentialism, at least the Sartrian version of it, espouses another approach to self-actualization. This interpretation maintains that the individual is not determined by entelechy but that he transcends himself by his creative acts. The individual creates himself. Maslow expresses scepticism about terms like "essense", "existence" and "ontology" used by the existential philosophers. Without using those terms Maslow's concept of self-actualization is reminiscent of Aristotelian interpretations about "potencies" (Weckowicz 1981, 67-68).

Another important point of disagreement between American humanistic psychologists and the existential psychology/psychiatry is the problem of human happiness. Maslow (1954) divides human motives into those of deficit, as for example hunger and thirst, and those of growth, the most important of which is self-actualization. He maintains that the motives for deficit have to be satisfied before the individual can start self-actualization himself. This is contrary to the beliefs of existentialists such as Frankl, who found the meaning of life while he was in a state of extreme physical deprivation in a concentration camp. Also many artists and scientific researchers can work without food and sleep when creating very intensively. Existentialism is not a philosophy of happiness; it is a philosophy with courage and dignity as its key values (Weckowicz 1981, 69).

1.2.3. Humanistic school

The humanistic approach has settled ideals for the developing of school and teacher education. The background stems from American humanistic psychology. The very basic starting point is the personality of pupils and teachers. Education should support and enlarge the development of personality. The uniqueness and value of the individual is absolute. The aim is that the growing individual could find his capacities. The following features for the humanistic school can be found (Kirschenbaum 1975; Crary 1969; Hopson and Scally 1981; Combs 1965 and 1971):

Possibility for choices.
Students have to learn to make choices. They should also practise to set goals for their lives. Students have to practise this by participating in the planning of their own education.

Flexibility of curriculum.
The curriculum takes care of the needs, questions and interests of students. The purpose is that learning would be as meaningful and relevant as possible for every individual.

Life skill teaching.
The task of school is not only to teach cognitive knowledge but also life skills for the present and the future of the pupils. Pupils have to learn to express their feelings, choices and communication. Education of the whole personality of the pupil is the responsibility of the school.

Self-Evaluating.
The ideal is the actualization of an individual's capacities and possibilities. Humanistic education tends to move away from teacher-controlled evaluation and shift the

focus of evaluation back to the student, as he learns to evaluate his own progress toward his goals.

The relation of a teacher and a learner is mutual.
The teacher tends to be more supportive than critical, more understanding than aloof and judgmental, more real and genuine than playing a role. Roles tend to be more reciprocal, with the "teacher" often being a learner and the "students" often helping and teaching each other.

The meaning of the teacher's personality.
The personality of the teacher is a very essential instrument in teaching. It is not impossible to set any uniform standards for teachers' personality. But there are some ideals about teachers' qualities. A good teacher is emotionally balanced and warm. He expresses kind emotions towards his students and he respects his students. A good teacher tries to solve problems without punishments. He is a real human being, he has a sense of humor, he is fair, empathetic, kind, enthusiastic and democratic. When teaching he is responsible and systematic. The classrooms and lessons of humanistic teachers are open and flexible to changes. A good teacher has self-respect and self-confidence and he also sees positive qualities in other people.

1.2.4. Critique of the humanistic school

The humanistic school ideal has also received criticism. It is blamed for being ineffective because teachers and learners are not bound to accountability. It avoids any kind of outside control and standardization and officials can never be sure that objectives required by society are attained.

It is also very easy to point out that the society outside requires achievements, products and skills. If the starting

point of the school is pupils' needs and interests it is not quaranteed that pupils have a sufficient cognitive basis for their life. They should get some basic knowledge and abilities even if the learning of them is not very interesting.

At least if the humanistic school is stamped only by the concept of "freedom" and not "responsibility" it has been very exposed to critique. Sometimes it has been interpretated that the aim of the school is happiness like in some branches of American humanist psychology, and it has led to problems (like Summerhill).

Humanistic philosophy gives many ideals for the school. It encourages taking care of pupils as individuals and helping them to see the meaningfulness of it all while studying. But what meaningfulness means has been an insufficiently discussed topic until now. Very often meaningfulness is only paralleled to that which is interesting for pupils. Sometimes it also has been suggested that learning should happen without effort.

New congitive psychology has, however, opened new ways to develop school and add meaningfulness to learning. Also existential humanism could make a very remarkable contribution to developing the school towards the future.

1.3. Cognitive psychology and the school

New trends in learning psychology have also reacted against behaviorism, particularly its radical forms. Many learning theorists emphasize that learning is an active process. It cannot be explained only by external stimulus. Very essential in learning processes is what is happening inside the learner (von Wright 1981, 26-35).

The research projects on memory have given very valuable

contributions to learning theories. They have revealed that memory has a very active function when storing new learning material and recalling it. Cognitive constructs, which the learners are creating in the learning process are significant. By these constructs an individual can organize his world and rule over separate details in the information stream.

There are many theorists who explain the learning process with the cognitive psychology approach. Many of them have their own viewpoints whose origin lies in earlier psychological theories or in some specific aspect of learning. It is very difficult to show any particular school of new cognitive learning. However it might be possible to summarize roughly some general aspects which many theorists have in common. This should be made with reservations because concepts can have differents shades depending on the theorist. These general emphases are:

- the activity of learners,
- instrinsic motivation,
- significance of cognitive structures and concepts,
- relations between structures adds meaningfulness,
- relevance of learning for a learner,
- purposiveness and intentionality of learning,
- the knowledge which is understood is available in new conditions.

(Bruner 1966; Marton 1977; Biggs and Collis 1982; Lewin 1951).

The central factor is that cognitive psychology sees man as an active agent and in interaction with his environment. From the viewpoint of Lewin's tradition, learning is neither equated with unfoldment and sheer expression of inner urges nor a conditioning process, which comes from the environment's impinging upon a biological organism from without. At least cognitive-field psychologists focus their meaning of learning on the aspects of situation within

which a person and his psychological environment come together in a psychological field or life space (Bigge 1982, 169-170).

When the learner is supposed to be an active subject in the learning process it raises the question of how to keep him active and what is the origin of instrinsic motivation. To solve these problems we need the concepts: meaningfulness and relevance. It is possible to find several levels in the use of those concepts:

Cognitive level

Logical constructures (Bruner) and assimilation (Ausubel) with earlier-learned concepts add to meaningfulness. Also the cognitive dilemma between earlier acquired knowledge and new tasks create tension, which forces the learner to seek new information and concepts. Logical conflicts are important challenges for learning (Bruner 1966, 149-171).

Affective domain

What is emotionally experienced relevance can have a great influence on the learning process. Learning concerns the whole personality. A learner's concept about himself, his self-confidence and self-respect reflects in the way he meets new tasks. In a Finnish research-project four different orientation types were found among comprehensive school pupils. They were (1) task-oriented pupils, who have an intellectual orientation in achievement situations and their action was regulated by the challenges of the tasks. (2) The second group was socially-oriented pupils. In the learning situation the social aspect was most important for them. (3) The third group was self-defensive pupils, who experienced most learning situations as very threatening. All the time they were afraid of the lack of success and being blaimed. (4) The fourth group of pupils had no committed orientation. For them everything was all the same and they didn't have motivation for anything. (Salonen - Olkinuora 1982.)

Cognitive and affective qualities are tied in many connections with each other. Sometimes cognitive structures can make sense in the affective domain, and sometimes the cognitive task may be a threat to the whole personality. On the other hand affective factors, like attitudes and values can prohibit learning but also make it very meaningful.

Relations to environment, past and future

Although cognitive psychology supposes that the relation between the individual and the environment is interactive, there are different interpretations as to how strong an individual's contribution is. For example, cognitive field theories have a relativistic -interactional approach (Bigge 1982, 179, 182 -183). But cognitive learning can also be considered from an existential viewpoint and then the impact of the individual and his phenomenological situation and orientation is more heavily emphasized.

For the cognitive field-theorists the cognitive aspect deals with the problem of how people gain an understanding of themselves and their environments and how, using their cognitions, they act in relation to their environments. A psychological field consists of the simultaneous concurrent interrelationships of a person and his psychological environment in any one situation. Within the cognitive-field psychology, purposive is virtually a synonym for intelligent and very often contains the idea of meaningful behavior. Purposiveness also means intentionality. It is immanent in - operating within, not transcendental to - not extending beyond - the world of experience. Purposiveness simply means that individuals act in such a way as to achieve their goals. Cognitive-field psychologists emphasize the situational choice. This means that at any juncture of a person's continuous, overlapping life spaces, he, to some extent, may choose which way he is going to turn next. Cognitive-field theorists postulate that people exercise choice but neither assert nor imply identification

with metaphysical free will or behavioristic determinism (Bigge 1982, 188-189).

The meaningfulness in the learning can also take on very phenomenological interpretations. Schutz has presented the theory of individual relevance structures. These structures in the subjective interpretation of life are very essential. These structures form orientations, which direct the individual's action in variant situations (Schutz 1970).

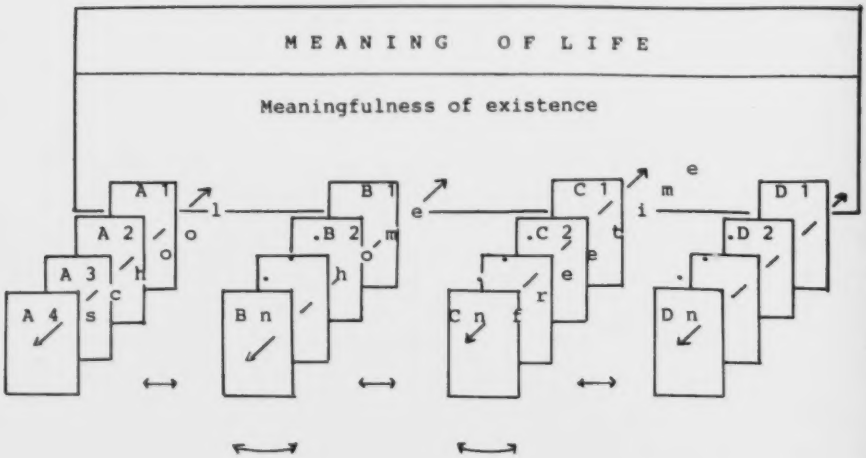
Cognitive psychology has given a valuable contribution when trying to understand the individuality of pupils and also of teachers at school. The view that man has many connections in his "life space", when he is learning helps to see more deeply learning problems .

The cognitive psychology approach also sets a severe question: how to make learning meaningful? This challenge should be taken honestly and openly when developing teaching and the school.

In this research project some aspects of the cognitive learning theory have been applied, particulary from the phenomenological interpretation of meaningfulness (Schutz). It is connected with Frankl's logotherapeutical view of man.

It is supposed that the experiences of meaningfulness can influence on many levels of pupils' lives (Figure 1). The experiences of school can have an influence on pupils' concept of the meaning of life. Also the concept of their own lives' purpose and meaning can influence the experiences of learning and studying at school.

Figure 1. The experiences of meaningfulness in pupils' life.



A 1 - A 4 = meaningfulness of experiences at school
e.g.
A 1 = meaningfulness of school
A 2 = meaningfulness of studying
A 3 = meaningfulness of some subject
A 4 = meaningfulness of some content

B 1 - B n = meaningfulness of experiences at home

C 1 - C n = meaningfulness of experiences in freetime

D 1 - D n = meaningfulness of experiences in other areas of life

These experiences are not separate. The levels have many connections and they interact mutually. The individual has his own interpretation about the meaningfulness in his phenomenological situation. Meaningfulness also concerns the existential problem of the individual.

2. THE THEORETICAL FRAME OF REFERENCE FOR RESEARCHING SECONDARY SCHOOL PUPILS

2.1. The meaning of life in Viktor E. Frankl's theory

Viktor E. Frankl has created a new approach for understanding human behavior. He heavily opposes both the Freudian psychoanalytic approach and behavioristic theories. His view of man is humanistic - existential. The influence of existential philosophy could be seen particularly in his therapy called "logotherapy".

Logotherapy is based on three fundamental assumptions which form a chain of interconnected links:
(Frankl 1969, 16; 1967; 18-32.)

1. Freedom of will

Man is not free from conditions, be they biological or psychological or sociological in nature. But he is, and always remains, free to take a stand toward these conditions; he always retains the freedom to choose his attitude toward them. Man is free to rise above the plane of somatic and physical determinants of his existence. Human freedom is in no way a freedom from conditions but rather the freedom to take a stand toward conditions (Frankl 1967, 18-19, 38). Human freedom is finite freedom, but within limits it is up to man whether or not he succumbs and surrenders to the conditions (Frankl 1978, 51).

Man is capable of taking a stand not only toward the world but also toward himself. Frankl uses the concept "self-detachment". That means that a human being is capable of taking a stand not only toward the world but also toward himself. Man is being capable of reflecting on, even

rejecting, himself. The specially human phenomena linked with one another, self-consciousness and conscience, would not be understandable unless we interpret man in terms of being capable of detaching himself from himself leaving the "plane of the biological and psychological, passing into the space of noölogical"(Frankl 1967, 19). To detach oneself from even the worst conditions is a uniquely human capability.

Professor Frankl is a Jew and he has been in four concentration camps. After those terrible experiences he has become convinced that self-detachment is possible even in the worst conditions. But this capacity of man to detach himself from any situations is manifested not only through heroism, but also through humor. Humor, too is a uniquely human capacity. Man is capable of choosing his attitude toward himself (Frankl 1969, 17).

A person is free to shape his own character and man is responsible for what he may have made out of himself. Frankl emphasizes that this viewpoint is a crucial issue for psychotherapy and psychiatry, education and religion (Frankl 1969, 17). What matters is not the features of our character or drives and instincts per se, but rather the stand we take toward them.

Frankl has developed a new therapeutic approach called "logotherapy". In that therapy self-detachment is utilized for therapeutic purposes. The method is called paradoxical intention. The essential point is that the patient can feel he is responsible for his attitudes toward himself and what stand he takes toward the conditions surrounding him.

The very strong emphasis on freedom of will has to be seen as a reaction to Freudian determinism and also to behavioristic conditioning theories. Frankl calls them pan-deterministic theories. He criticizes the approach that in pan-determinism causes are confused with reasons.

And also causes are confused with conditions. Frankl gives an example: If you cut onions you weep - your tears have a cause, but you have no reason to weep. But if a loved one dies, you have reason to weep. A human is a being in the world and the world includes reasons and meanings. But reasons and meanings are excluded if you conceive man as a closed system. What is left is causes and effects. The effects are represented by conditioning processes or drives and instincts. Drives and instincts push but reasons and meanings pull. If man is a closed system there are only forces that push but no motives that pull. According to Frankl human phemomena are intentional and point to intentional objectives. Reasons and meanings represent such objectives. A characteristic of man is that he relates to intentional objectives in terms of values and meanings which serve as reasons and motives (Frankl 1978, 53-60).

2. The will to meaning

Frankl makes two assumptions about the human will to search for meaning and his motivation:

1. Man is basically oriented toward meaning.
2. Man should be confronted with meaning.

Frankl maintains that nowadays man is in a great danger and it is an existential vacuum. Ever more frequently psychoanalysts report that they are confronted with a new type of neurosis that is chracterized mainly by loss of interest and by loss of initiative. Frankl interpretes that the existential vacuum is linked with industrialization and seems to issue from man's two-fold loss: the loss of that instinctual security which surrounds an animal's life, and the further, more recent loss of those traditions which governed man's life in former times. At present, instincts do not tell man what he has to do, nor do traditions direct him toward what he ought to do (Frankl 1967, 35).

According to Frankl man needs the pulling force emanating from the meaning of life to his existence. He needs the call and the challenge to actualize this meaning (Frankl 1967, 35). Logotherapy's central aspiration is to elicit the patient's striving for a meaning to life and to elucidate the meaning of his existence.

When describing the concept "the will to meaning" Frankl warns that it must not be confused with the concepts of drive or pleasure principle in psychoanalytical motivational theories nor with the concepts of self-actualization and self-realization in humanistic psychology. If man is only seeking pleasure in his life he may never find it. If man is always concerned with his self, he misses his mission in life. Man needs tension in his life and to it is connected the will to search for meaning.

Tension in Frankl's theory means the gap between what man is and what he ought to become; tension between the actual state of affairs and the ideal one which he is to materialize; the tension between existence and essence, or between being and meaning. This tension between being and meaning is ineradicable in man. It is inherent in being human and therefore indispensable to mental well-being (Frankl 1967, 25). Frankl refers also to the concept of existentialist philosophy: responsibleness. Man is responsible for fulfillment of the specific meaning of his personal life. He is responsible for something or to something, be it society, or humanity, or mankind, or his own conscience, or as some people interpret to God. Frankl is convinced that man should not struggle for identity in a direct way; he rather finds identity to the extent to which he commits himself to something beyond himself, greater than himself (Frankl 1967, 14-27).

Frankl strongly opposes the theories (behaviorism and psychoanalysis) where the pursuit of pleasure and happiness is the central source of motivation. He says that the more

one aims at pleasure, the more his target is missed (1969, 33). Pleasure is a by-product, or side effect, or the fulfillment of our strivings, but it is destroyed and spoiled to the extent to which it is made a goal or target (Frankl 1967, 21). When man has values and ideals for which he is struggling happiness ensues and attainining the goal constitutes a reason for being happy (Frankl 1969, 34).

Also, Frankl criticizes the homeostasis principle existing in many modern motivation theories. Man needs tension. But today many people lack tension. It is due to the loss of meaning, to the existential vacuum, or the frustration of the will to meaning (Frankl 1969, 42-42). Frankl asks to what extent does education reinforce the existential vacuum and contribute to the lack of tension? An education that is still based on the homeostasis theory is guided by the principle that as few demands as possible should be imposed upon young people. Frankl argues that young people should not be subjected to excessive demands. But he also suspects that in the age of an affluent society, most people suffer from too few demands rather than too many. (Frankl 1969, 45).

3. The meaning of life

In a phenomenological way, the logotherapist might widen and make deeper the visual field of his patient in terms of meanings and values, making the loom large, as it were. In the course of a growing awareness, it might turn out that life never ceases to hold and retain a meaning up to its very last moment (Frankl 1967, 29).

Life can be made meaningful in a threefold way:

1. What we give to life?

We have to respond to life. We have to be active within the actual conditions of everyday living, within the area of human responsibility. Here every man is indispensable and irreplaceable. Everybody should be conscious of his uniqueness and singularity. We can give our creative contribution in any situation. It may happen through our work but also through other relations to our society and the world. Sometimes it could be a new attitude to difficulties sometimes a pursuit towards those goals experienced as valuable. Our task is to give to life our personal responsibility. (Frankl 1965.)

2. What we take from the world?

We take from the world encounters and experiences (1969, 70). Man receives challenges for doing, working and loving. He has opportunities to actualize his creative capacities. Man also receives experiences, which can make his existence meaningful. It can be e.g. the beauty of nature or art. The higher meaning of a given moment in human existence can be fulfilled by the mere intensity with which it is experienced. A music lover, sitting in a concert hall, can experience the presence of the purest beauty. His life has meaning. A single moment can flood an entire life with meaning (Frankl 1965, 43-44).

But man also encounters failure and success in life. In these situations man can feel fulfillment or despair. Frankl points (1978, 45-47) out that success is not necessarily connected with fulfillment and failure with despair. It depends on what man's

attitudes and values are. A prisoner can find a purpose in his life and feel fulfillment and on the other hand a very successful student can feel despair if he has not found the meaning in his life. Every one of us has to meet pain, guilt and death and we have to choose our attitudes towards them. Frankl (1969, 73) maintains that logotherapy is an optimistic approach to life, for it teaches that there are no tragic and negative aspects which could not be transmuted into positive accomplishments by the stand one takes towards them.

3. The stand we take toward a fate we no longer can change?

Frankl differentiates three types of values dealing with the meaning of life. Creative values are actualized by doing, experiential values are realized by receiving the world (e.g. nature, art) and attitudinal values which are actualized wherever the individual is faced with something unalterable. From the manner in which a person takes things upon himself, assimilates these difficulties to his own psyche, there flows an incalculable multitude of value-potentialities. This means that human life can be fulfilled not only in creating and enjoying, but also in suffering. According to Frankl (1965, 105-108) suffering has meaning in itself.

As long as we are still suffering from a condition that ought not to be, we remain in a state of tension between what actually is, on the one hand, and what ought to be, on the other hand. And only while in this state of tension can we continue to envision the ideal. Suffering therefore establishes a fruitful, revolutionary tension in that it makes for emotional awareness of what ought not to be.

Suffering and trouble belong to life as much as fate and death. None of these can be subtracted from life without destroying its meaning. To substract trouble, death, fate and suffering from life would mean stripping life of its form and shape.

The destiny a person suffers has a two-fold meaning: to shape where possible, and to be endured where necessary. We must be on our guard against the temptation to lay down our arms prematurely, too soon accepting a state of things as destined and bowing our heads before a merely imaginary fate. Only when we no longer have any possibility of actualizing creative values, when there is really no means at hand for shaping fate - then is the time for attitudinal values to be actualized (Frankl 1965, 111-112).

What is significant is a person's attitude toward an unalterable fate. The opportunity to realize such attitudinal values is therefore always present whenever a person finds himself confronted by a destiny toward which he can act only by acceptance. The way in which he accepts, the way in which he bears his cross, what courage he manifests in suffering, what dignity he displays in doom and disaster, is the measure of his human fulfillment. According to Frankl human existence retains its meaning up to the end. As long as he remains conscious, he is under obligations to realize values, even if these be only attitudinal values. As long as man has his consciousness, he has responsibleness (Frankl 1965, 43-45).

2.2. Application of Frankl's theory in Finnish research

2.2.1. The Finnish secondary school and the promotion of the development and enrichment of the pupils' personality

The Finnish school system has undergone many big reforms during the 1970's and the 1980's. The changing process has had an influence on all levels of the school system: on basic education, secondary education, higher education and adult education. The main reason for the reforms have been the changes in the Finnish society and culture. The present structure of the Finnish school system is presented in Appendix 1.

In the 1960's and 1970's Finland was transformed from an agricultural into an industrial and urban society and culture. Industrialization had totally changed the structure of production. The technological and economical development aroused new challenges for the school and above-all the need for providing a broad knowledge of civilization. Everybody should have a broad and varied basic education so that continuous education would be possible. The new structure of the population and new occupations demanded new requirements of education.

The new plans for schooling in the 1970's have had very strong connections with general social policy. The objectives for the whole school system were derived from the aims of the society. The tasks of schooling have been considered to promote a balanced economical development, the growth of production, the individually and regionally rightful division of material and spiritual privileges. Education should also provide members of the society with a readiness to meet scientific and technical development and a capacity to participate in that development.

The first phase in the reform process was the renewal of basic education. The comprehensive school reform was carried out during the 1970's. The principle of comprehensiveness means that all children will attend the same basic school and after that they should have equal chances for secondary and higher education. Comprehensive school education is free of charge for every pupil including instruction, educational materials, health services, school meals and, if necessary, transport and accommodation. The comprehensive school replaced all other basic education systems and all private schools in the whole country.

The comprehensive school consists of nine classes. The first six years form a lower level and in these classes the instruction is given by class teachers with general training in education. In classes 7,8 and 9 the teachers are subject teachers and are specialized in 1 - 3 school subjects. These three upper classes of the comprehensive school are very often called the lower secondary level in the Finnish school system.

The aim of the comprehensive school, from the very beginning, has been to promote the many-sided development of pupils. This means that the school is responsible for the pupil's whole personality, not only for his cognitive development. The School Act of 1985 expresses the aims of the school, that the pupils should develop into mentally balanced, physically fit, responsible, autonomous, creative, peace-loving, co-operative citizens and human beings (The School Act 1985). The task of the school is to take care of the pupil's whole personality. It is very difficult and a huge duty, at least for teachers in classes 7, 8 and 9.

The nature of classes 7, 8 and 9 differs quite a lot from the lower level of the comprehensive school. A pupil can have 15 new subject teachers when he earlier possibly only

had one. Contacts between teachers and pupils are not very often as close as on the lower level. Also, pupils are teenagers (13-15 years old) and are seeking their identities. This sets a very big challenge for teachers, because on the one hand pupils want to be independent and protest against the authorities and on the other hand they need a lot of support and understanding. Teachers claim, very often, that they have problems in class management in the lower secondary school classes. Also some pupils can be very unmotivated by school.

The comprehensive school has received a lot of criticism throughout its existence. The main statements have been that school is too cognitive and too hard and too busy for those pupil who are not so talented. On the other hand, it has been claimed that it doesn't offer enough challenges for intellectual pupils. Most criticism assess that the comprhensive school doesn't care enough for the individuality of pupils.

Many researchers (e.g. Wilenius 1975) have also pointed out that in the 1970's the curriculum, evaluation and learning strategies were based on very behavioristic and positivistic concepts of knowledge and learning. In the behavioristic reference frame not enough space was given pupils' individuality features, situational aspects and teachers' personal qualities.

Also, representatives of the new learning psychology have criticized instruction in the comprehensive school. They say that learning processes remain on a too artificial level because the curricula of different subjects contain too many single facts and too few large meaningful structures. This causes a rushed and business-like feeling (Olkinuora, Salonen and Lehtinen 1985). They stress inner motivation, the relevance of knowledge, intentionality in learning and inner processes in the learner. This view of learning sets new challenges for the curriculum and

teaching methods at school as well. The process of how to gain knowledge is more important than some single facts and details.

The development of the comprehensive school curriculum has had two phases. The first one was from the beginning of the comprehensive school in the 1970's until the year 1985. The second phase started with the new School Act in the year 1985. The ideals of the comprehensive school are basically the same in the 1980's as they were in the 1970's. Every pupil should receive high level instruction and get equal chances for secondary education.

The School Act of 1985 mainly changed the school administration not the basic ideology of the comprehensive school. All pupils should have the same basic education. In general the instruction will be the same for all and have the same content. A gradual diversification is allowed in classes 7-9, where pupils may choose among some subjects. But the actual differentiation in studies first takes place after the comprehensive school. In the beginning of the comprehensive school the decision-making and the development of the curriculum was centralized in the National Board of General Education. The curriculum was planned very strictly and all schools applied it in a very unified way. The consequence was that publishers' textbooks were also very similiar. Many teachers strongly protested against the unified curriculum which caused stress and hurrying at schools and the consequence was also a very artificial learning. In the comprehensive school no matriculation test or final examination has ever been used. However teachers were very stressed when they tried to apply the same curriculum in very different local conditions.

The School Act of 1985 changed the school administration in a more flexible direction. New decentralization now gave a lot of the power to local authorities. The National Board of Education now only gives rough guidelines for the

curriculum and local authorities have to develop their own curriculum, which is suitable for their own conditions. Teachers are supposed to be active in that development process. The Act provides good possibilities for school-based development work. This means that there are now better possibilities to take into account pupils' interests and seek new forms in which the school could be a meaningful place for young teenagers as well.

After the comprehensive school pupils can continue studying on the secondary level. The most important section is the upper secondary school or high school. It takes three years and at the end of it there is a matriculation test. The upper secondary school provides general education. The main function of the upper secondary school is still to prepare for university-level studies. The School Act of 1985 expresses that the upper secondary school is also responsible for the many-sided development and welfare of the pupils' whole personality. The upper secondary schools have to continue striving towards those objectives which were set for the comprehensive school. Cognitive products are important but pupils should also develop into responsible and mentally-balanced human beings.

The present study concerns the pupils who are on the lower or upper level of the secondary school. Both school levels provide general education. The differences are e.g. that the lower lever is for the whole age group and the upper level is only for a selected student group. In the upper secondary school there are also more chances for differentiation and optional programs. Even though there are differences between these school levels there are also many common problems. The upper secondary school has received the same kind of criticism as the comprehensive school. It has been accused of being too cognitive, too busy and it has been claimed that it favors too much rote learning instead of meaningful learning.

In the inner development of the school it is very important to seek ways to develop the pupils' whole personality. This also means that the pupils' concept of meaning of life will be taken seriously. That means that teachers should ask what will make the pupil's life meaningful? What does it mean in learning processes and in other activities at schools. Teachers are no longer only distributors of knowledge. They are also co-workers with pupils, and also, their own personal qualities are very important. What human relationhips are like and what the emotional climate is at school are facts which have to be taken seriously in the school's inner development.

Heikki Pirinen in Finland has done research on students in the upper secondary school. He has found that during the critical period of the development of personal identity, at the time when adolescents reach a new level of abstraction in thinking, there is a pressing need for instruction dealing with values of life. A person's identity is profoundly based on the ultimate questions of life. Providing ready-made answers does not assit adolescents in the development of their personal identities. Pupils should have more chances to seek out the advantageous solution of their personal life problems (Pirinen 1983, 6).

Also, much of the research which has dealt with religious education at schools has clearly pointed out that pupils are interested in topics concerning pupils' mental health, human relationships and the development of personal identity including self-confidence and responsibility (Tamminen 1977; 1979, Kuikka 1982). These kinds of existential question can't be the resposibility area of only one school subject. They are connected with the whole school life and of course with the pupils life outside of school. That is why in this research the purpose is to seek out what the pupils' concept of the meaning of life is and what expectations they have of their surroundings to find that meaning.

2.2.2. The research problems

The theory of Viktor E. Frankl forms the theoretical backgroud for a Finnish research project. The investigation concerns secondary school pupils and their view of life and its meaning. The very basic grounds for the research is Frankl's view of man and his nature, which is culminated in logotherapy. These principles are:

(1) Freedom of will

(2) The will to meaning in life

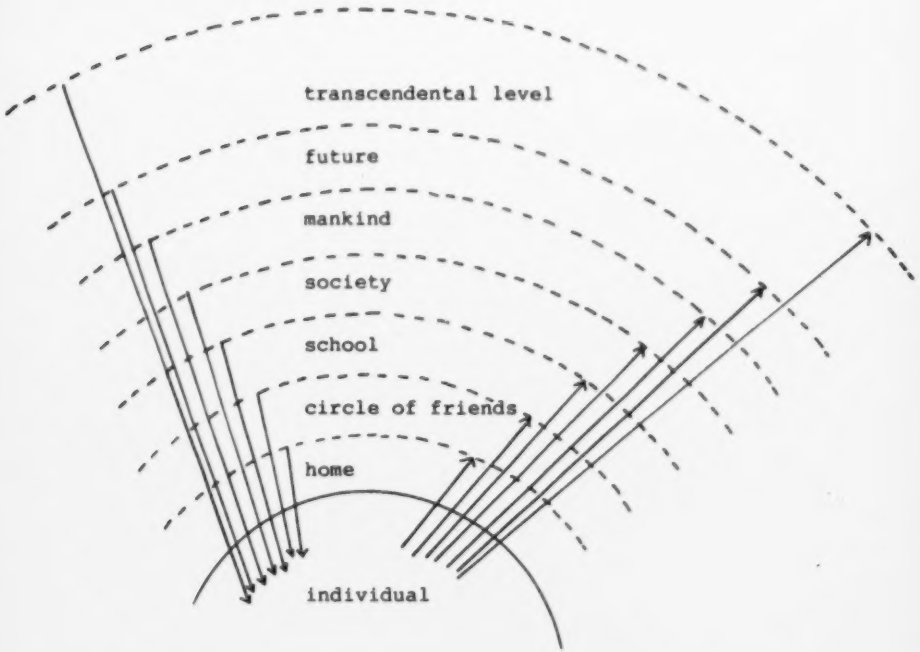
(3) The contents of the meaning of life

Even if these principles are fundamental assumptions in logotherapy, it is interpreted in this research that on a more general level they also reflect a philosophical view of man, and assumptions can be made about human behavior and man's relations to life and the world. These principles include the assumption that a human being has an active and responsible role during all his lifetime.

In this research it is presumed that a human being is continuously in mutual interaction with his surroundings and he, on the one hand, receives different experiences but, on the other hand, can take a stand toward them. He can choose his attitudes and values and, how meaningful his life is, depends on his choices.

The relation between an individual and the world surrounding him can be illustrated by the following figure.

Figure 2. The relation between an individual and the surrounding world.



The individual receives experiences from many different areas of life. The figure points to some areas, which are very typical of a growing child in western countries. These circles are only some aspects of life, and in many individual cases there are e.g. many other institutions besides school (associations, sport, art, hospitals, prisons and so on). The borderlines between the circles are not sharp and tight. Many times they are connected to each other with many links to each other. The figure will, however, show that we receive challenges from many aspects

of life and they all require that we choose our values and attitudes toward them.

All those levels also give opportunities to actualize our values and attitudes. We can have ideals concerning some or every level. These values might give us the power to try to pursue our goals. They pull us to action. Some people can see beyond this moment and find their duty to work for the whole of mankind and the future. These areas give them goals which can make their life meaningful. The official role in life can be very different. The goal concerning mankind and the future can be as binding for politicians as for mothers working at home with their children. Some people also have ideals and goals which extend until the transcendental level. This level may be religious, philosophical or political in its nature, and values connected with that area can give a very strong force and pull people to act and find meaning in their life.

In this research the aim is to seek for what secondary school pupils' view is about the meaning and purpose of life. When approaching this problem the basic assumptions of logotherapy are applied: Freedom of will, the will to meaning and the meaning of life.

There is an overlapping between these concepts and, in fact, that the concepts "the will to meaning" and "the meaning of life" include the concept "freedom of will". That is why in this research two central questions are posed and from them some specific sub-questions taken. The research problems are:

1) What is the secondary school pupils' will to find meaning in their life?

1.a. How often do pupils reflect on purpose and meaning in life and with whom do they reflect on these existential questions?

1.b What are their expectations of school helping to find meaning and purpose in their life?

1.c. What are their expectations of their home and freetime helping to find meaning and purpose in their life?

1.d. What tensions have they in their life and what relations could be found between tensions and the will of meaning?

2) What makes life meaningful among secondary school pupils?

2.a. What are they giving to life ?
- What are their views about the importance of their singularity, the significance of their own action, and their responsibleness?

2.b. What are they taking from the world?
- What are their experiences of school and different school subjects?
- What challenges do they have in their life concerning the present life and the future?

2.c. What stand do they take toward unalterable fate?
- What attitude do they have to death?

2.2.3. The research methods

The research project started in Spring 1986. The first phase has been carried out in the town of Järvenpää. It is a small town of 28 000 inhabitants very close to Helsinki. There are two lower level secondary schools and one upper level secondary school in Järvenpää.

Pupils from the 7th and 9th levels in the lower secondary school were selected for the research. In Spring they were about 13-years-old. The upper level pupils were selected from the 2nd classes. They were about 18-years-old. The numbers of pupils included in the research are in the following table.

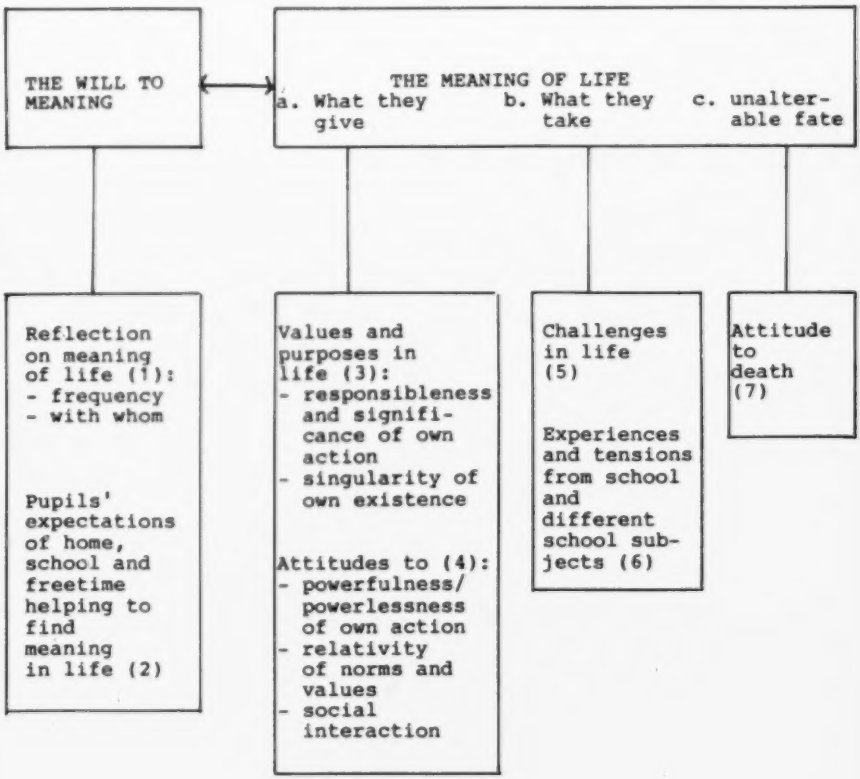
Table 1. Subjects from Järvenpää in the research project.

N = 394	lower level secondary school		upper level secondary school
	7th	9th	2nd
pupils	162	142	90

Pupils were asked to answer the questionnaire, which contained two types of questions. In one part Likert-type or semantical differential scales were used. The other questions were open-ended and pupils had to write their thoughts. The aim is to select about 10 % of the pupils for an interview later on. In the research an effort has been made to combine hard and soft methods to get an insight into the pupils' concepts that is as varied and deep as possible.

The research problems and variables are gathered in the following figure.

Figure 3. Research problems and variables.


THE WILL TO MEANING
THE MEANING OF LIFE
a. What they give
b. What they take
c. unalterable fate
Reflection on meaning of life (1):
- frequency
- with whom
Pupils' expectations of home, school and freetime helping to find meaning in life (2)
Values and purposes in life (3):
- responsibleness and significance of own action
- singularity of own existence
Attitudes to (4):
- powerfulness/ powerlessness of own action
- relativity of norms and values
- social interaction
Challenges in life (5)
Experiences and tensions from school and different school subjects (6)
Attitude to death (7)

The numbers in Figure 3 refer to operationalizations in measurements. The following tests and variables are in the questionnaire (Appendix 2):

1. Reflection on meaning of life
   Variables: 57-61.

2. Pupils' expectations toward home, school and freetime helping to find meaning in life
   Variables: 62 -63, open-ended questions 123-126.

3. Values and purposes in life
   Variables: 1-20 have been modified according to the Purpose In Life -test (PIL) developed by Crumbaugh and Maholik (Grumbaugh and Maholik 1964; Crumbaugh and Maholik 1969, Grumbaugh 1968). The PIL test was prepared for young people and for their life situation.

4. Attitudes towards powerfulness/powerlessness of own action, relativity of norms and values and social interaction
   Variables: 21-44 consist of Dean's Alienation Scale (Dean 1961).

5. Challenges in life
   Variables: 45-56.

6. Experiences and tensions from school and different school subjects
   Variables: 66-95 consist of the sentiment scale for measurement of tensions (Niemi 1985), 96-102 questions about problems at school, 103-122 questions about the significance of school subjects in the search for the purpose and meaning in own life.

7. Attitude to death
   Variables: 10 and 15 in PIL -test.

An attempt was made to obtain very high reliability and validity of measurements. Some scales like the PIL -test, Alienation scale and the measurements of tensions were used earlier in educational or psychological research and their psychometric qualities can be considerd to be high level (Grumbaugh and Maholik 1964; Dean 1961; Dean 1966; Niemi 1984, Niemi 1985; Åkerberg 1984). However, some problems still exist. These tests are made for adults and existential questions dealing with purpose and meaning in life require the ability of abstract thinking. It is very difficult to be absolutely sure that all pupils have understood questions in the same way. The youngest pupils were about 13 and even if they should have reached the abstract level of thinking, there surely are very big differences in their ability.

Some procedures were made because of the pupils' age. In the Finnish translation, concepts and expressions were modified as concretely as possible. Some questions of adult tests were changed totally and made better suitable for the life situation of the pupils.

Almost in all testing situations the writer of this paper was personally present. There was a research assistant in two classes and he gave the same instructions as the writer. Pupils could ask for individual help from the researcher or their own teachers, if they didn't understand some questions. Only in very rare cases did they need help. Pupils behaved very calmly and were very eager to fill in the questionnaire. Afterwards many of them said that it was very interesting to take part in the test. If the questionnaire would have been too difficult, there certainly would have been expressions of frustration among the pupils, very typical of secondary school classes. These kinds of problems were not observed.

One way to control the validity is to analyze the open-ended answers. Also, the results and their coherence with

theoretical reference frames will give information about the quality of measurements. These aspects are very important in extending the research project.

The aim is to continue the research project and extend it to other parts of Finland. This first phase creates the basis and gives the directions for relevant further studies.

3. SOME INITIAL RESULTS

3.1. What are the pupils' expectations toward the school in finding meaning and purpose in their life?

Only some results are presented in this paper. These are connecting with research problems 1.a, 1.b, 1.d, and 2.b.

Pupils were asked if topics and questions dealing with the purpose and meaning of life are treated thoroughly enough at school. They were also asked whether those questions should be treated at school. This inquiry was connected with the presumtion that pupils have the will to find meaning in their life. The results are in Table 2.

Table 2. Pupils' expectations toward the school in finding purpose and meaning in their life.

Variables 62 and 63	Yes	No
Should purpose and meaning in life be treated at school?	75 %	25 %
Are these treated enough at school?	38 %	61 %

The majority of pupils thinks that existential questions should be treated more extensively at school. This result parallels very well with Frankl's theory and its assumption that the human being has the will to search for the meaning. Even though every person has to find his own purpose and meaning for his life, other people and his surroundings can guide in the search for it. Precisely that occurs in logotherapy. Our school is critisized for being too busy and knowledge very often remains at a very superficial level. Pupils are required to acquire a lot of facts, but this knowledge doesn't have relevance to pupils' life (Salonen - Olkinuora 1985). The result of this research seems to support these claims. Pupils are expecting that school should guide them in reflecting on existential questions.

Pupils were also asked what their comprehension was of how different school subjects have helped them in their search for the purpose and meaning of life. These results are in Table 3.

Table 3. The significance of school subjects in the search for the purpose and meaning of your own life.

1 = very much
2 = fairly much
3 = to some extent
4 = only a little
5 = not at all

	Subjects have helped me to seek for the purpose and meaning of life					
	1	2	3	4	5	X
Mother tongue and literature	6	12	31	27	24	3.5
foreign language	11	18	27	22	22	3.2
mathematics	4	12	22	23	39	3.8
physics and chemistry	5	8	21	27	39	3.9
biology and geography	5	17	31	24	23	3.4
religion	4	13	23	26	33	3.7
history and civics	2	11	25	31	32	3.8
art	9	13	18	22	40	3.7
music	12	14	26	20	29	3.4
sport and gymnastics	11	19	24	21	25	3.3
some optional subject(N=183)	16	17	22	9	37	3.4
handicrafts	8	12	19	18	44	3.8
home economics	7	18	20	20	35	3.6
morning assemblies	3	7	16	24	51	4.1
festivities at school	4	8	19	24	46	4.0
study trips	4	13	23	24	36	3.7
tuition	7	17	29	19	29	3.5
hobbies at school (N= 212)	3	3	7	10	77	4.6

The significance of school subjects seems to be very slight. All means are between the classes "to some extent" and "only little". There are only small differences between the means of different subjects or school situations. The differences become more clear if distributions are observed. If two extreme scale classes are combined there are only some subjects which are considered by more than 20% of pupils, to have helped pupils to seek the purpose and meaning of life "very much" or "fairly much". These subjects are: optional subject (33%), sport and gymnastics (29%), foreign language (29%), music (26%), home economics (25%), tuition (24%), biology and geography (22%), arts (22%) and handicrafts (20%). Other subjects have had very litte effect in pupils' lives when concerning the existential questions.

The results raise many questions. Why most school subjects are so insignificant in pupils' lives? Why they haven't become relevant in existential questions? Even those subjects and school situations which include many possibilities for dealing with the purpose and meaning of life are evaluated as very irrelevant. These kinds of subjects and school situations are e.g. religion, history and civics, physics and chemistry, morning assemblies, school festivities and study trips. Also hobbies at school were considered very insignificant. This is understandable because even few pupils take part in hobby activities and it is difficult for others even to evaluate their meaning. But concerning other situations and subjects, nearly all pupils have some experiences. However, their meaning is so slight. Is school a place in which it is very difficult or impossible to deal with existential questions? Or don't teachers have the capacity to handle these questions during lessons? At least existential topics force teachers to take a much broader approach in teaching than only distributing cognitive knowledge.

The one very big problem might be how school and teachers

can meet the individuality of pupils. The purpose and meaning of life is a very personal process. Everybody has to find his own meaning. But the surroundings can enhance or prohibit this process with its attitudes, values and with the means it guides the thinking of existential questions. Pupils are very different if you compare their attitudes and values, but also how much they, in general, think e.g. about the meaning of life. They are in different phases in the process of seeking meaning in life. Some pupils have not even woken up to reflect on those questions and, on the other hand, some pupils think about them very much. For teachers it is a huge task to get them all involved in reflecting on existential questions, at least in the school system where every subject is taught by a different teacher. This system is usual in the Finnish secondary school.

In this research pupils were asked, whether they in general reflect on the meaning of life. The results are introduced in Table 4.

Table 4. "Do you reflect on the meaning of life"?

1 = very often
2 = fairly often
3 = sometimes
4 = rarely
5 = never

	1	2	3	4	5
1. When alone ?	15	24	38	17	5
2. With your friends?	3	12	23	38	23
3. With your parents?	2	10	20	35	33
4. With your teachers?	0	2	7	30	61

Many pupils reflect on the meaning of life at least sometimes when they are alone. On the other hand, it is very unusual that they reflect together with their teachers. However, pupils very clearly expressed that questions concerning the meaning of life should be talked about and discussed at school(75 % of the pupils). Also from the pupils' viewpoint it seems that existential questions are not treated enough at school (61 % of pupils).

There seems to be a great paradox between what pupils expect and what happens at school. But also it turns out that those pupils who reflect by themselves on the meaning of life would like that these questions be treated also at school (Table 5). And those who don't think about those topics are not either so eager to ask about them in school.

Pupils who reflect on the meaning of life also find more help from different subjects than those who are outside the existential questions. The following correlations relate this.

Table 5. Correlations between how much pupils reflect on the meaning of life and how they evaluate school subjects in helping them to seek the meaning of life.

Significance of subjects to help in seeking the meaning of life	refl. alone	with friends	should treat at school	are treated enough?
reflecting alone				
reflecting with friends	43			
should treat at school?	30	26		
are treated enough?	-29	-25	-58	
Mother tongue and literature	21	22	17	-14
foreign language		15		-10
mathematics				
physics and chemistry				
biology and geography	15	22	15	-11
religion	25	21	24	-22
history and civics	19	28	18	-13
art	14	14		
music		20		
sport and gymnastics		20		
some optional subject(N=183)			13	-14
handicrafts			13	
home economics				
morning assemblies	27	19	24	-20
festivities at school	19	25	20	-13
study trips	20	20	16	
tuition	12	11	20	-17
hobbies at school		10		-19

Statistical significance: p=.05, r=.10; p=.01, r=.13 (N=394)

The main results from Table 5 could be summarized in the following way:

- If a pupil reflects on existential questions alone it is very common that he also reflects on them together with his friends. He also expects that questions should be treated more at school than a pupil who doesn't reflect alone or with friends.

- Pupils who are used to thinking by themselves about the meaning of life evaluate the significance of school subjects more postively than "non-reflectors".

- Pupils who think that different school subjects have helped them in seeking the meaning of life are of the opinion that existential questions are not treated enough at school.

Correlations cannot express what is the cause and what is the effect. Maybe it is impossible to find these aspects separately with any methods when we are concerned with the human behavior in which factors are connected to each other in many complex ways. It would also be irrelevant to pursue some exact casual relations in this case. It is very presumable that if one has the attitude that it is important to seek the meaning of life and he thinks of those questions a lot alone or together with other people, he is also more prepared to see possibilities for discussions and to find more help in the seeking process than a human being who is not very interested in those questions. And when he finds support in his seeking process, he can reflect more deeply and it becomes his way of life to ask and seek the meaning of life. It is an endless process.

The problem is, how to help pupils to seek their life's meaning. Pupils are in different phases in the reflection prosess. Some of them are involved in those questions and

they would even like to have more situations for reflections. Others are outsiders. They don't reflect on existential questions nor do they find the significance of school subjects in this respect.

Here is a huge challenge for teachers and the school: how to guide different pupils to seek the meaning of life. The one way towards that direction might be through some of the ideals of the humanistic school. Learning should have relevance to the pupils' own life. Also the new cognitive learning theories which emphasize the cognitive and affective meaningfulness in the learning processes can show the way how the school could become more significant for the pupils' whole life. There should be individual aims for pupils and they should feel that they can exert an effort for attaining those objectives. In life there should be a tension that activates towards seeking for what is each and everyone's individual task and responsibility. In my opinion, nowadays at schools cognitive skills sufficient for pupils' continuous education are emphasized. But there is not enough space for the growth of the pupils' whole personality and for the process of seeking the meaningfulness of life.

3.2. Tension in life and will to meaning

Frankl asserts that the human being needs tension. This means that man should have ideals, values and purposes for which he is striving. The most important of all is that the human being has the will to meaning (Frankl 1969, 42-43). Everybody should be conscious of his singularity and give his creative contribution in any situation. This can be realized by our work, emotional experiences and attitudes. From that viewpoint this research attempted to find what emotional experiences pupils have from school. They were asked to answer the following questions in Table 6.

Table 6. "What kind of experiences and feelings has school awoken in you during the last weeks?"

1 = not at all
2 = rarely
3 = sometimes
4 = often
5 = very often

experiences and emotions	1	2	3	4	5
tiredness	2	8	33	37	21
anxiety	32	28	23	14	3
despair	23	34	27	12	5
depression	16	29	32	17	7
headache	32	26	23	13	7
stomachache	53	27	15	4	1
nausea	61	27	9	2	1
sleeplessness	46	23	18	9	4
restlessness	22	29	28	16	7
stress	14	30	33	18	5
embitterness	50	28	14	4	4
disappointment	17	27	38	15	4
violence	68	18	10	2	2
feeling of unsuccessfulness	13	29	36	15	6
desire to leave school	36	22	20	12	11
complaining	21	33	28	13	5
anger	19	27	32	6	6
disgust	29	31	25	11	6
indifference	27	23	24	11	4
hate	39	30	21	7	3
satisfaction	4	18	39	33	6
pleasure	6	18	42	28	5
enthusiasm	5	24	42	25	3
delight	4	14	33	37	12
courage	4	18	39	32	7
will to achieve	3	9	30	44	13
hopefulness	3	11	33	41	12
feeling of strength	5	23	46	21	4
effort	6	19	39	30	4
calmness	9	20	30	29	13

It turns out that most pupils have very positive feelings toward school. They are often or very often feeling enthusiasm, satisfaction, delight, courage, the will to achieve, hopefulness, feelings of strength and effort. All these emotions reveal that these pupils have an active and positive approach to school. It has been interpreted in this research that those feelings are just the ones which include the kind of tension Frankl talks about. They indicate that pupils are striving onwards and making their contributions to life by being active.

On the other hand there are about 20 - 30 % of the pupils who never or rarely ever have those positive experiences. It is a lot if about a hundred pupils (N=394) never or very rarely feel e.g. an effort, a feeling of strength or enthusiasm. Also, about 20 - 30 % of the pupils often or very often feel depressed, have a headache, experience restlessness, stress, disappointment toward school and who want to stop going to school. 17% of the pupils even feel disgust towards school, 10 % hate it, 12 % are angry with school and 15 % are indifferent to school. These numbers reveal that there are a lot of pupils for whom school is a very controversial place.

According to Frankl's theory many values and attitudes are connected with the will to search for the meaning of life. He assumes that if a person could see meaning in his life, he would have the goals to pull him forward and he would have more power to struggle with his tasks than a person who is living in an existential vacuum. This hypothesis led to the attempt in this reseach to see what connections there are between the meaning of life found by pupils and their feelings toward school (Table 7).

Table 7. Correlations between feelings toward school and pupils comprehension of the meaning and value of their own life.

experiences and emotions 1 = not at all 5 = very often	Questions (4, 10, 20) in Purpose in Life -test		
	my life is empty and without any meaning (1)... meaning-ful and full of important tasks	if I would die today, I 'd feel that my life has been very worth-while (1) ... completely worthless (7)	I have discovered no meaningful mission or purpose in my life (1) ... I have dis-covered clear goals and meaning in my life (7)
tiredness	-20	12	-13
anxiety	-22	22	-18
despair	-22	17	-19
depression	-34	26	-19
headache			
stomachache			
nausea			
sleeplessness	-21	21	
restlessness	-19	18	-20
stress			-12
embitterment	-26	24	-15
disappointment	-22	13	-17
violence	-17	13	-14
feeling of un-successfulness	-21	14	-13
desire to leave school	-22	14	-24
complaining	-11	10	-15
anger	-10		-12
disgust	-20	12	-18
indifference	-22	21	-23
hate	-17	11	-14
satisfaction	31	-29	22
pleasure	30	-26	27
enthusiasm	31	-24	24
delight	28	-26	23
courage	16	-14	
will to achieve	26	-21	30
hopefulness	31	-18	27
feeling of strength	28	-16	20
effort	23	-12	20
calmness	18	-12	20

The information in Table 7 is very clear. If pupils have discovered the meaning of their life, they have also more positive experiences of school than those pupils who have not found their life's meaning. Pupils who felt that their life is very valuable and have many important duties have less negative feelings toward school and more positive experiences at school.

Of course it is also possible to interprete that those pupils who have many good and only a few negative experiences at school, have better opportunities to feel their life is meaningful. Surely there are circles between those different aspects. But it also points out that school is not any separate area in a pupil's life. It is connected with his whole life's meaning.

This result gives complete support to Frankl's theory. If a human being has discovered the meaning of his life, he has a greater capacity to meet life's challenges. If man is living in an existential vacuum he has very little capacity to take initiatives and his creative contribution in life is very small. That also seems to be true among secondary school pupils.

3.3. Expectations of school helping to find meaning and purpose in life

The purpose of the open-ended question 124 (Appendix 2) was to gather information about what expectations pupils had towards school helping them to find meaning and purpose in their own life. The multiple choice questions clearly pointed out that pupils would also like for the school to have some function in handling existential questions. But the multiple choice answers didn't give any suggestions as to in which way the school could help in finding purpose and meaning in life. In this respect open-ended answers could get more information.

After reading pupils' answers it was found that 81 % of the pupils had written something in the open-ended question (Appendix 2, variable 124). 76 pupils (30 from the 7th class, 26 from the 9th class and 20 from the upper secondary level) hadn't given any opinion.

The thoughts of those pupils who had answered were classified in seven categories based on the contents:

1. DIFFICULTY OF SCHOOL
   - schooling is too hard
   - there should be less stress at schools
   - too much homework
   - breaks should be longer

2. PERSONAL QUALITIES OF TEACHERS
   - teachers should be more understandable, more friendly, more fair,
   - teachers should not be controlling all the time

3. NEED OF SUPPORT AND ENCOURAGEMENT
   - more support and encouragement
   - pupils like to be considerd more individually
   - more self-actualization

4. NEED OF FREEDOM AND CHOICES
   - more flexibility in regulations and daily schedule
   - more optional subjects
   - too many compulsory subjects

5. QUALITY OF LEARNING
   - more application of knowledge
   - too theoretical learning
   - more teaching for life not only for school
   - more integration with real life

6. COMMUNICATION AT SCHOOL
   - more communication between teachers and pupils
   - closer and warmer relations between teachers and pupils
   - more discussion during lessons
   - more discussion about life and its meaning

7. UNCLASSIFIED ANSWERS
   - better food
   - some irrelevant writing

8. NO ANSWER

Some pupils had written about many different aspects, some pupils only one. In the next table the results of classification are presented. In each category the number and percentage of pupils have been noted and these show how many pupils on the different class levels have expressed an aspect of the category.

Table 8. Classification of pupils' open answers to the question of how school could help them to find purpose and meaning in their own life.

CATEGORIES	Class level		
	7 th N=162	9 th N=142	upper secondary school N=90
	%	%	%
DIFFICULTY OF SCHOOL	19 (31)	12 (17)	8 (7)
PERSONAL QUALITIES OF TEACHERS	8 (13)	6 (8)	12 (11)
NEED OF SUPPORT AND ENCOURAGEMENT	14 (23)	16 (23)	22 (20)
NEED OF FREEDOM AND CHOICES	13 (21)	20 (29)	20 (18)
QUALITY OF LEARNING	13 (21)	23 (32)	17 (15)
COMMUNICATION AT SCHOOL	20 (33)	16 (23)	20 (18)
UNCLASSIFIED ANSWERS	7 (12)	6 (9)	1 (1)
NO ANSWER	19 (30)	18 (26)	22 (20)

About one-fifth of the pupils in the 7th class have expressed that they miss more communication and warmer human relationships at school. The nature and organisation of instruction of school for 7th grade pupils is totally different in comparison to classes from the 1st to the 6th grades. On the lower secondary level they have subject teachers and a lot of new schoolmates instead of, as earlier, a class teacher and their own class group. Also, in many cases the school buildings are much bigger than during the first six years. Also, many 7th grade pupils feel that school should not be as hard as it is. This aspect has also been considered often in public discussions concerning the reform of the comprehensive school curriculum. At least from this research it seems that most revisions in this respect should be made just in the 7th class because of the problems arising from moving to a different school level.

In the 9th class one-fifth of the pupils have stated that the quality of learning should be higher. They require more application, more integration with daily life and more teaching for life not only for school. These aspects correlate very highly with the principles of the new trends in cognitive learning. Pupils should understand the meaning of knowledge. This concerns both teaching contents and methods. The earlier results in Table 3 pointed out very clearly that most school subjects had a very low significance in helping pupils to find the meaning of life. The requirement that a pupil should understand the meaning of the subjects and knowledge should be taken seriously. They can't see the meaning of knowledge for their personal life if learning is routine and occurs on an artificial level.

Pupils in the 9th class also miss more freedom and choice of optional subjects. The Finnish school system contains the ideal of a broad and extensive education which is common for everybody. This ideal is very difficult to

realize in practice. Pupils have very different needs and interests. The problem is how to integrate the needs of the society with those of individual pupils. At least if pupils feel that some subjects have no function for their personal life, going to school may be frustrating. A very big challenge for the whole comprehensive school system is how to take care of individuals not only a mass of pupils.

Pupils in the upper secondary school have themselves applied for the entrance to that school system and are in this way selected students. The important purpose in their life is to prepare for the matriculation examination at the end of the 3rd class. The public discussion has pointed out that the upper secondary school is much too hard and stressful. In this research pupils didn't complain of the difficulty of school, but they missed the more human aspects in school life. They expect more support, encouragement communication and discussion at school. Also, they asked for more flexibility and optional programs.

The answers of pupils to the open-ended question of what they expected from school revealed many different aspects. Interestingly enough they are just those qualities being stressed by the humanistic ideals of school and the new cognitive psychology. Pupils ask for warmer and closer human relationships, more communication, more taking into account of individuality, more opportunity for choices, more support and encouragement and more knowledge which has meaning for their personal life.

The school is not a separate area of a pupil's life. It has many connections with the whole life span of the pupil. Also, the question of whether pupils could find the meaning of life and feel that their own lives have personal purposes is not isolated from the experiences that school offers. In developing the school, the question of how the school can help pupils feel that life could be meaningful and their personal life can have meaning should always be

asked. This concerns the whole of school life: the contents of subjects, teaching methods and materials, human relationships at school and the emotional climate of school.

4. CONCLUSIONS AND EVALUATIONS

The results in this research paper are only tentative. Only some aspects have been reported here. Also the results introduced here are based mainly on quantitative measurements. There is a lot of qualitative material which has not yet been analyzed. Pupils' free writings might give very valuable viewpoints on the questions of life's meaning. This research project has not yet reached the phase in which pupils would be interviewed.

These initial results have first of all to be seen as guidelines for the following phases of the research project. The results give support to Frankl's hypotheses. It gives encouragement to continue from that theoretical basis when seeking the way to develop the school and teacher education. The results in this paper don't give any ready answers. Rather they guide one to ask some questions:

1) Why is there a paradox between what pupils expect from school and what they can get there when regarding the existential questions?

2) What makes the school subjects nonsignificant and irrelevant for pupils when regarding the search for the meaning of life?

3) How should pupils, who are in different phases in their existential seeking process be guided individually?

4) How should pupils be guided so as to reflect the meaning of life and to offer them experiences which would encourage them to discover meaningfulness in life and also at school.

These questions are guidelines for the following phases in the research project. But even in this report some very important aspects have turned up. The meaning of life is also an essential question for secondary school pupils and they also expect support from school. According to obtained results it seems that school nowadays doesn't have the capacity to answer to this challenge.

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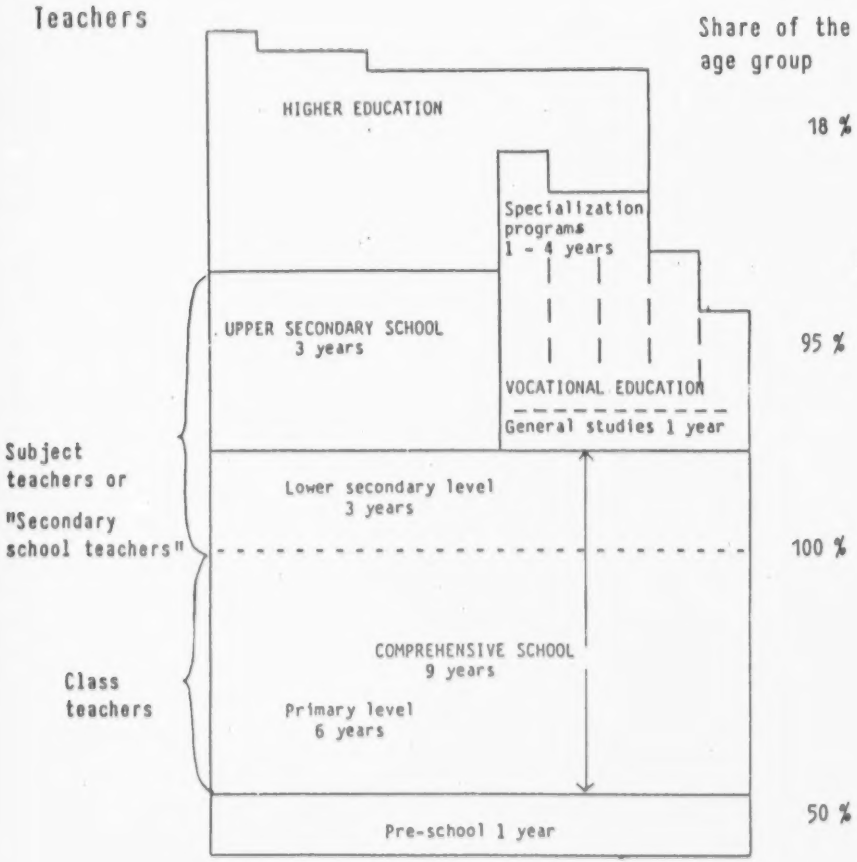
APPENDIX 1

CHART OF THE EDUCATION SYSTEM IN FINLAND



(Ministry of Education 1985, 25.)

APPENDIX 2

QUESTIONNAIRE

Name and class:

For each of the follwing statements, circle the number that would be most nearly true for you. Numbers 1 and 7 present two extreme opposite feelings. Number 4 is always neutral and it implies that no judgement is suitable for you.

An example from the first statement:

Going to school is

boring 1 2 3 4 5 6 7 exciting

numbers mean:

1 = going to school is completely boring

2 = going to school is fairly boring

3 = going to school is a little boring

4 = you can't answer or no judgement is suitable for you

5 = going to school is a little exciting

6 = going to school is fairly exciting

7 = going to school is very exciting

1 completely	2 fairly	3 a little	4 ?	5 a little	6 fairly	7 completely		
								Variables
1. Going to school is in my opinion								
boring	1	2	3	4	5	6	7	exciting 001
2. Life seems to me								
interesting	1	2	3	4	5	6	7	monotonous 002
3. I have for my future								
no goals and plans	1	2	3	4	5	6	7	clear goals and plans 003
4. My whole life and existence is								
empty and without any meaning	1	2	3	4	5	6	7	meaningful and full of important tasks 004
5. Every day feels to me								
always new and different	1	2	3	4	5	6	7	always the same 005
6. If I could choose I would								
prefer never to have been born	1	2	3	4	5	6	7	like to have many lives just like this one 006
7. When I stop going to school or studying , I would like to								
do some of the exciting things I have always wanted to	1	2	3	4	5	6	7	loaf the rest of my life 007

8. In achieving goals in my life I have

made no progress whatsoever	1	2	3	4	5	6	7	progressed very much	008

9. My freetime is

empty and despairing	1	2	3	4	5	6	7	full of exciting and good things	009

10. If I would die today, I'd feel that my life has been

very worthwhile	1	2	3	4	5	6	7	completely worthless	010

11. In thinking of my life, I

often wonder why I exist	1	2	3	4	5	6	7	see purpose and meaning in my existing	011

12. In thinking of the world nowadays and my tasks in it

everything feels confusing	1	2	3	4	5	6	7	I feel that also I am a very necessary person	012

13. In doing my duties

I try to get off as easily as possible	1	2	3	4	5	6	7	I try to be very responsible	013

14. Concerning my opportunities to influence my own life I believe that

I can run my life through my own actions	1	2	3	4	5	6	7	my environment (e.g. home and school) and my inherited qualities completely determine my life	014

15. Death seems to me like

a frightening and dreadful thing that I wouldn' t like to meet	1	2	3	4	5	6	7	a natural thing which belongs to life and whics I am prepared to meet	015

16. With regard to suicide, I think

it could be a solution to my problems	1	2	3	4	5	6	7	it could never be a solution to my problems	016

17. I regard my ability to find meaning, purpose or mission in my life as

very great	1	2	3	4	5	6	7	practically none	017

18. My life is

in my hands and I am in control of it	1	2	3	4	5	6	7	out of my hands and controlled by external factors	018

19. My daily duties

give me pleasure and satisfaction	1	2	3	4	5	6	7	are painful and boring	019

20. I have discovered

no meaningful mission or purpose in my life	1	2	3	4	5	6	7	clear goals and meaning in my life	020

Below are some statements regarding public issues, with which some people agree and others disagree. Please give us your own opinion about these items, whether you agree or disagree with the items as they stand.

Please circle your opinion using the scale below

1 = Strongly agree

2 = Agree to some extent

3 = Uncertain

4 = Disagree to some extent

5 = Strongly disagree

1. I worry about the future facing today's children.	1	2	3	4	5	021
2. Sometimes I have the feeling that other people are using me.	1	2	3	4	5	022
3. It would be frightening to be responsible for the development of a little child.	1	2	3	4	5	023
4. There is little or nothing I can do to prevent a war.	1	2	3	4	5	024
5. Promoting in life requires great toughness.	1	2	3	4	5	025
6. There are so many decisions that I have to make that sometimes I could just "blow up".	1	2	3	4	5	026
7. Nowadays people have no freedom of choice even in personal matters.	1	2	3	4	5	027
8. We are just like little cogs in the big machinery of life.	1	2	3	4	5	028
9. The future looks very dismal.	1	2	3	4	5	029
10. A good purpose justifies any kind of means.	1	2	3	4	5	030
11. People' s ideas change so much that I wonder if we'll ever have anything to depend on.	1	2	3	4	5	031
12. Everything is relative, and there just aren't any definite rules to live by.	1	2	3	4	5	032

13. I often wonder what the meaning of life really is.	1	2	3	4	5	033
14. The only thing one can be sure of today is that everything is unsure in life.	1	2	3	4	5	034
15. There are so many religions that one doesn't really know which to believe in.	1	2	3	4	5	035
16. Sometimes I feel extremely alone in the world.	1	2	3	4	5	036
17. I don't get invited out by my friends as often as I'd really like.	1	2	3	4	5	037
18. Most people very seldom feel lonely.	1	2	3	4	5	038
19. Real friends are as easy as ever to find.	1	2	3	4	5	039
20. One can always find friends if he himself shows friendliness.	1	2	3	4	5	040
21. The world in which we live is basically a friendly place.	1	2	3	4	5	041
22. People nowadays rely very little on each other.	1	2	3	4	5	042
23. People are naturally friendly and helpful.	1	2	3	4	5	043
24. I don't get to visit friends as often as I 'd really like.	1	2	3	4	5	044

People regard different purposes as important. Below are some statements concerning the present time or the future. Please give us your opinion about these items.

Please circle in your opinion using the scale below.

1 = Fits completely with my opinion

2 = Fits to some extent -"-

3 = Difficult to say

4 = Doesn't fit with my opinion

5 = Doesn't fit at all -"-

IN MY LIFE I WOULD LIKE...

1. to develop myself all the time.	1	2	3	4	5	045
2. to earn much money.	1	2	3	4	5	046
3. to find a pleasant job.	1	2	3	4	5	047
4. to be happy.	1	2	3	4	5	048
5. to avoid extra efforts.	1	2	3	4	5	049
6. to overcome difficulties by educating myself.	1	2	3	4	5	050
7. to find purpose for my life.	1	2	3	4	5	051
8. that other people would make decisions on my behalf.	1	2	3	4	5	052
9. to act so that relationships with my parents and teachers were good.	1	2	3	4	5	053
10. to work hard for excellent achievements at school.	1	2	3	4	5	054
11. to learn to see that sufferings can also have some purpose.	1	2	3	4	5	055
12. to take on even difficult tasks.	1	2	3	4	5	056

Some people reflect very much on whether life has any purpose or meaning. Some others don't think about these kinds of questions. Please tell about your own thoughts?

I Do you reflect on the meaning of life?

1= very often 2= fairly often 3= sometimes 4= rarely 5= never

1. When alone?	1	2	3	4	5	057
2. With your friends?	1	2	3	4	5	058
3. With your parents?	1	2	3	4	5	059
4. With your teachers?	1	2	3	4	5	060
5. With somebody else, Whom? _____	1	2	3	4	5	061

II Should purpose and meaning in life be treated at school?

1 Yes 2 No 062

Are these treated enough at school?

1 Yes 2 No 063

III Are you satisfied with your success at school? 064

1. very satisfied
2. fairly satisfied
3. unsatisfied

What was the average on your last school report? _____ 065

What kind of experiences and feelings has school awoken in you during the last weeks?

Please circle your own feelings using the scale below.

1= not at all
2= rarely
3= sometimes
4= often
5= very often

tiredness	1	2	3	4	5	066
anxiety	1	2	3	4	5	067
despair	1	2	3	4	5	068
depression	1	2	3	4	5	069
headache	1	2	3	4	5	070
stomachache	1	2	3	4	5	071
nausea	1	2	3	4	5	072
sleeplessness	1	2	3	4	5	073
restlessness	1	2	3	4	5	074
stress	1	2	3	4	5	075
embitterness	1	2	3	4	5	076
disappointment	1	2	3	4	5	077
violence	1	2	3	4	5	078
feeling of unsuccess-fulness	1	2	3	4	5	079
desire to leave school	1	2	3	4	5	080
complaining	1	2	3	4	5	081
anger	1	2	3	4	5	082
disgust	1	2	3	4	5	083
indifference	1	2	3	4	5	084
hate	1	2	3	4	5	085
satisfaction	1	2	3	4	5	086

pleasure	1	2	3	4	5	087
enthusiasm	1	2	3	4	5	088
delight	1	2	3	4	5	089
courage	1	2	3	4	5	090
will to achieve	1	2	3	4	5	091
hopefulness	1	2	3	4	5	092
feeling of strength	1	2	3	4	5	093
effort	1	2	3	4	5	094
calmness	1	2	3	4	5	095

V What is difficult or troublesome in going to school?

1. relationships to teachers	1	2	3	096
2. too much work	1	2	3	097
3. studying is so useless	1	2	3	098
5. little success at school	1	2	3	099
6. relationships to schoolmates	1	2	3	100
7. too little freetime	1	2	3	101

1= a not at all difficult thing
2= a somewhat difficult thing
3= a very difficult thing

What else makes your going to school difficult or troublesome? Please tell about it. 102

_____

_____

Have the following school subjects or events helped you to seek for the purpose and meaning of your own life?

1 = very much
2 = fairly much
3 = to some extent
4 = only a little
5 = not at all

mother tongue and literature	1	2	3	4	5	103
foreign language	1	2	3	4	5	104
mathematics	1	2	3	4	5	105

physics and chemistry	1	2	3	4	5	106
biology and geography	1	2	3	4	5	107
religion/ or moral education	1	2	3	4	5	108 109
history and civics	1	2	3	4	5	110
art	1	2	3	4	5	111
music	1	2	3	4	5	112
sport and gymnastics	1	2	3	4	5	113
some optional subject, What?	1	2	3	4	5	114
handicrafts	1	2	3	4	5	115
home economics	1	2	3	4	5	116
morning assemblies	1	2	3	4	5	117
festivities at school	1	2	3	4	5	118
study trips	1	2	3	4	5	119
tuition	1	2	3	4	5	120
hobbies at school, What?	1	2	3	4	5	121
some other event at school, What?	1	2	3	4	5	122

Please tell us in which way you could be helped to feel that life is meaningful and worth living.

Continue the sentence.

THE HOME SHOULD ... _____ 123

_____

_____

THE SCHOOL SHOULD ... _____ 124

_____

_____

FREETIME SHOULD... _____ 125

_____

_____

4. From whom do you most like to receive support in seeking the meaning of life? 126

_____

People regard different things as important in their life.
Please tell what you prefer most nowadays. Write them in the order of importance.

127

1.

2.

3.

MANY THANKS!

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